G. R. S. IX-5]

Previous references.
Census 11-29 (1928)

File No. 11-29

1930-31

Serial Nos. 3-5

(Census)

Later references.
Census 11-29 (30)

(32)

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 3

Part B for August 1930.

SUBJECT.

Petitions from the Secretary of the Kurchikigara Sangha, Mysore in the matter of issuing instructions to the Enumerators re: the Kurchikigara Community

---

18/8

General and Revenue Secretariat Census File No. 11 of 1929-30

Serial No.

Application dt 19.6.30 from the President Kunchitigara Sangha Mysore requesting the issue of Circulars to all engaged in Census taking in the matter of enumerating Kunchigars —

a) Obs req. in paras 4 & 5 Sub

Happe copy of the P. 21 & 11 also may be sent to the Census Supt.

20/6 MD

b) There is another letter recd today on the same subject: & the Chief Secy: has called for ref.s: Please bear that up also

dd 21/6.

Petition dt 19/6/30 from the President Kunchitigara Sangha Mysore requesting the issue of instructions to people engaged in Census taking that the Village Patels must first be enquired what kind of workkaligars they are and state that then the Castes as Census Shows to be noted as such.

(11) ...ers of the Census P.L.D Returns"

(12) Submitted in office file.

If approved the drafts will issue.

dd 23/6

23/6/30

Chief Secy)

1156

Note—Contraband

CHIEF SECRETARY'S OFFICE
24 JUNE 1930

WD 02328—GPB—10,000—22-4-30

App. F. III—2]

General and Revenue Secretariat — Census File No. 11 of 1929-30

Serial No.

1) In his note of 25th Feby 1930, the Census Supt proposed to revise the matter in connection with the issue of instructions to enumerators. He may be asked whether he has taken or proposes to take any further action & if so, the petn may also be sent to him

now 26/6

1A Draft 26/6

Petitions of 19/6/30 addressed to the First member of Council and two Second Members of Council on the same subject.

(15) Orders of the Second Member on the petition addressed to him.

? Please consult Census Superintendent?

16) Draft required in para 14 Subd

27/6

17) Please put up a fair draft with a Xerox copy for my signature

28/6

18) Subd. as directed - A copy of the enclosure to go to the Census Supdt to also furnish for signature

27/6

Note—Contn. Sheet

WD 02328—GPB—10,000—22-4-30

App.' F. III—2]

General and Revenue Secretariat | Cens. File No. 11 of 1929

Serial No.	
4	To The Assam Govt & C. No. 8. 165 D7 5-7-1930 Enquiries whether he has taken or proposes to take any further action in the matter of issuing instructions to the enumerators re the Kunchitigas Community
5	From The Census Supdt in Response Letter no. 320 of 30-31 & 5/6. 8. 30 invites, inviting to issue instructions to Enumerators regarding the enumeration of the Kunchitiga Community, attach 4 para. 8 of the instructions proposed to be issued to enumerators for filling up the Census Schedule forwarded with his letter d.o. no. 1055 (1) 5. 8. 30. Orders. The file containing the letter from the Census Supdt referred to above with which was sent the Gen. Schedule in which it is proposed to collect information in the Census of 1931 & instructions to enumerators, is before the 2nd Member
	7.8.30 a) On return of the file will be circulated. The petro may be informed that persons stating that they are Kunchitigas will be returned as such.
	7/8 b) The instructions accompanying the schedules (now before the 2d Member)

A 7/2 GENERAL MISCELLANEOUS BRANCH 7 JULY 1930 1175

Note.—Contn. Sheet

WD 02328—GPB—10,000—22-4-30

993

App. F. III—2]

General and Revenue Secretariat — G. M. — File No. 11 — of 1929-30

erial No.

provide for the Ruinchilies to be returned as such. No further action appears to be necessary.

22) With ref to para 13.

J
Chief Secy) 7/8

CHIEF SECRETARY.
8 AUG. 1930

I will 8/8

Second Member 8/8

B

M
GENERAL DEPARTMENT
15 AUG.

NOTE—Contn. Sheet

No. 312 Census 11-29-3

URGENT.

GENERAL OFFICE 7637 BRANCH

To

R.Ranga Rao, Esq., B.A., B.L.,
General Secretary to Government of His Highness
the Maharaja of Mysore,
BANGALORE.

RG 6/6/30 Ch. Secy Cttr (an...

Sir,

I beg to state that in the year 1921 when the last Census was taken, the Kunchigars were enumerated separately from the - Vokkaligars. Basing on this practice since the last August a series of Government Orders are passed directing that for purposes of award of Backward Class Scholarships and Recruitment to Govern--ment service, the Kunchigars are reckoned independent of the - Vokkaligars and that each community should be awarded Scholarsh and seats in Government service according to the numerical strength of each ~~Comminl~~ Community.

The Kunchigars mostly live in villages. They are from im--memorial times ~~x~~ in the habit of calling themselves "Vokkaligars" which, to them means, nothing more than those who do the 'Vokkal Vrithi' Viz., Agriculture, but which to Government in recent years means the name of a particular sect of the population of our State. It is on account of this and of the fact that the Government for th first time in 1921 enumerated the Kunchigars separately, the actual strength of the existing population of the Kunchigars in our State was not known. What was stated in the Census Report of 1921 Re: the total strength of our population was ludicrously small.

But this time, organised ~~app~~ attempts are being made to educate our rural brethern re. the necessity and advisibility of call -ing themselves by the real name of their Community Viz., Kunchigar in preference to that of their profession.

But, our efforts do not seem to end in success even this time.

The Shanbhogues are already engaged in writing down Caste,

Occupatio.., etc., preliminary to the regular Census taking. They are ignorant of the several Government Orders passed separating Kunchigars and enumerating them separately. They as usual count all Kunchigars as one among the Vokkaligars. Besides, the "A" Forms which they are filling up do not contain a separate coloumn for Kunchigars.

Under these circumstances I pray as follows:-

Ours is an ancient Community well accounted for in the Government and in public estimation. The people of this Community have been rich and big leaders of Commerce and Contract in the State. They have contributed much to the Economic Development of the State. At one time Export Trade of certain articles for ex-ample Coffee, Timber, Oil, etc., was solely in the hands of these people. They pioneered in the Sugar manufacture in the State even half a century ago. Their charitable works are well known and never to be forgotten. The Reigning Family of the State have been kind to this Community and have showered their blessings on it in several memorable ways.

Even in historical times, their tradition is hoary and glorious for outstanding achievements. The very existance of such a Community is now being threatened. We have, as a result of this segregation already suffered immensely, particularly during the last two or three years. We are likely to suffer more in coming years. Out representation in Government service is meagre. There are very few people, representing our interest in Local Bodies Assembly and none in the Council.

Any benefit to be accrued from the Government depends largely on the numerical strength of out population.

Undet these circumstances, I, as the President of the "Kunchigara Sangha" representing the whole community throughout the State, humbly pray that all the workers of Census including Shanbogu Enumerators, etc., may kindly be instructed and orders passed, to enumerate Kunchigars separately, to enquire and find out to what

particular Sub-sect of the Vokkaligars the particular individual belongs (~~of~~ The Kunchigars in rural areas call themselves - Vokkaligars; it is only on enquiry, they state that they are - Kunchigars. Others state they are"Kunchiga Vokkaligars". They are all Kunchigas proper) and to modify the old forms of Census taking so as to ~~s~~ suit this altered condition and to give a separate and a distinct coloumn for Kunchigars, in them.

Our Community is in distress or being neglected or trodden down. I pray that needful action will kindly be caused to be done to satisfy our legitimate grievence and save us from extinction in Society.

Dated, the
M y s o r e.

I beg to remain,
Sir,
Your most obedient servant.

ಕುಂಚಿಟಿಗರ ಸಂಘ
ಜಿಲ್ಲಾಶಾಖೆ
ಮೈಸೂರು

M. 7787

To

N. MADHAVA RAO, Esq., B.A., B.L.,

Chief Secretary to the Government of

His Highness the Maharaja of Mysore,

(Camp) M y s o r e .

Respected Sir,

The Kunchitigars are an ancient Community. They mostly live in villages. There are only very few of them in the cities of Mysore and Bangalore.

In villages their principle occupation is agriculture and in Cities, Commerce and contract.

In villages, following agriculture or Vokkalavrithi, they call themselves Vokkaligaru. In Cities, they call themselves Kunchigars.

In the year 1921, ~~when~~ the Kunchitigars were enumerated as being only 13 thousand. This denotes the number in Cities only. All others living in villages were included among Vokkaligars.

In the year 1921, the Kunchigars were enumerated separately. In the Government Order No.1513-1712 C.R.B.23-1 dated 17-8-1923 it was directed that for purposes of Statistics to be furnished to the Central Recruitment Board in the half-yearly "C" statement and ~~that~~ other returns, the figures relating to Kunchigars be included in future under the head "Other caste Hindus" instead of under "Vokkaligars" as heretofore.

Still later in the Government Order No.D.5435-37 Edn.466-23-2 dated 26th November 1928, it was stated that the Kunchigara Community should be separately mentioned in the schedule of communities eligible for Back ward Class

Scholarships.

by name Vokkaligaru any where in the world. At least, the term only denotes the name of a profesion. It is in this sense, villagers irrespective of caste or community they belong to, call themselves 'Vokkaligas'. But, in view of the recent events happening, the term Vokkaligas seems to suggest to Government, the name of a particular caste or religion. This is far from truth

Your Honour's kind attention is invited to page 210 of Part II of the Mysore Census Report of 1891. In Table XVI wherein Census is taken according to traditional occupation under the heading Vokkaligas or agriculturists or cultivators, there have been stated 33 religions sects, and among whom, Your Honour finds Hindus, Jains, Lingayets and even a few Brahmins. According to sectwar, Reddis, Lingayets, Kunchigars and a host of other communities occupy the major portion of the population. So, the term "Vokkaligas" denotes the common name of all people of all sects or communities following agriculture as the common occupation. As now in vague (due to various causes) it is a hetrogenous body which is beyond all possible doubt.

What we pray for is, that as has already been stated the Government have ~~communicated~~ communicated Kunchigars as a separate community. They have further stated that each Community's rights to facilities for education, representation and recruitment, depend upon its numerical strength. The Kunchigas therefore pray that to stand as a community saving its fair name reputation and individuality, the real strength of the actually existing population of the Kunchigars in the province should be known.

The Government have ordered that Census should be taken throughout the Province during 1931. That is the only occasion when the strength of our population throughout the Province can be known.

As already been stated

As already brought to [illegible] people who live in villages called Chavadis Vokkalu [illegible] is, therefore, proper that [illegible] must will finally be placed to [illegible] enumerated in Census taking, [illegible] will by resolution [illegible] first be enquired into to find of Vokkaligaru, Okkaligaru, [illegible] the next Census should be noted as such. [illegible] we shall, that our obedient community will equally [illegible] in Government Records and [illegible] negligible factor and it will thus be impaired all our rights and privileges as faithful citizens of the country.

I beg to remain,

Respected Sir,

Your most obedient servant,

[signature]

President,

Kunchitigara Sangha, Mysore.

Mysore.

Dated, 19th June 30.

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ಸ್ಥಾಪನೆ ೧೯೨೮

ಕುಂಚಿಟಿಗರ ಸಂಘ, ಮೈಸೂರು.

ತಾ|| 19th June ೧೯30..

To

Rajamantra Pravina K. Mathan Esq., B.A

Member of Council,

Mysore (Camp)

Respected Sir,

The Kunchitigars are an ancient Community. They mostly live in villages. There are only very few of them in the cities of Mysore and Bangalore.

In villages, their principle occupation is agriculture and in cities, Commerce and Contract.

In villages, following agriculture or Vokkalavritti, they call themselves Vokkaligaru. In Cities, they call themselves Kunchigars.

In the year 1921. ~~when~~ the Kunchitigars were enumerated as being only 30 thousand. This denotes the number in Cities only. All others living in villages were included among Vokkaligars.

In the year 1921, the Kunchigars were enumbrated separately. In the Government Order No. 1513-1712 C.R.B. 28-1 dated 17-8-1928 it was directed that for purposes of Statistics to be furnished to the Central Recruitment Board in the half yearly "C" statement and other returns, the figures relating to Kunchigars be included in future under the head "Other caste Hindus" instead of under "Vokkaligars" as heretofore.

Still later in the Government Order No. D. 5435-37 Edn. 466-28-2 dated 26th November 1928, it was stated that the Kunchigara Community should be separately mentioned in the Schedule of Communities eligible for Backward Class Scholarships.

The latest Government Order in the matter, No.D. 7135-56 Edn. 466-28-4 dated 11-1-1930 stated that in the distribution of Backward Class Scholarships, they should be awarded to each community in proportion to its population.

It is now evident that facilities for education, election, nomination and Recruitment, should be claimed only in proportions to the actual strength of each community-

In the Census Report of 1891 published under the authority of the Government of Mysore, (Vide page 210 Table XVI Part II Mysore,) the Kunchigars are enumerated as 84,434. Since then, the population of the State has increased by about 15 to 18 Per cent. Such being the case, th total strength of the Kunchigars has come down from 84,434 during 1891 to 36,000 during 1921. There can be no special reason for the loss in strength of the Kunchigar population.

These men are occupied in healthy professions, viz., agriculture and commerce. Their social habits are conducive to health and prosperity. They are on the whole a hard working lot with clean habits. It is as such, that the growth in their number by the year 1921 must have been much bigger than the state average. But according to the figure of 1921, their loss is abour 80% of what it was during 1891.

The reason is not far to seek. The major portion of the population live in villages. Their occupation being agriculture, they call themselves vokkaligas. For matter of tha, it is so with many other communities living in villages, and following agriculture as their pro-es-

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profession. The Lingayets Kurubars and a host of other people in villag invariably call themselves Vokkaligas, meaning people who follow Vokkala-vritti.

It is now clear that there is no caste or religion by name Vokkaligaru any where in the world. At least, the term only denotes the name of a profession. It is in this sense, villagers irrespective of caste or community they belong to, call themselves Vokkaligas. But, in view of the recent event happening, the term vokkaliga seems to suggest to Government, the name of a particular caste or religion. This is far from truth.

Your Honour's kind attention is invited to page 210 of Part II of the Mysore Census Report of 1891. In Table XVI wherein Census is taken according to traditional occupation under the heading Vokkaligas or Agriculturists or cultivators. Your Honour finds Hindus, Jains, Lingayets and even Brahmins. According to Sectwar, Reddis, Lingayets, Kunchigas and a host of other communities occupy the major portion of the population. So, the term "Vokkaliga" denotes the common name of all people of all sects or communities following agriculture as the common occupation. As now in vogue (due to various causes) it is a hetrogenous body which is beyond all possible doubt.

What we pray for is, that as has already been stated the Government have enumerated Kunchigars as a separate community. They have further stated

stated that each community's rights to facilities for education, representation and recruitment, depend upon its numerical strength. The Kunchigas therefore pray that to stand as a community saving its fair name and reputation and individuality, the real strength of the actually existing population of the Kunchigars in the province should be known.

The Government have ordered that Census should be taken throughout the Province during 1931. That is the only occasion when the strength of our population through-out the province can be known.

As has already been stated, the major portion of our people who live in villages, call themselves Vokkaligas. It is, therefore, prayed that as was done during 1891, the Government will kindly be pleased to issue circulars to all people engaged in Census taking, that the village population must first be enquired what kind of Vokkaligars, they are, a nd then the castewar Census should be noted as such. Otherwise, we are afraid, that our ancient community will totally disappear in Government Records and in the Society as being a very negligible factor and we will thus be deprived of our rights and privileges as faithful citizens of the Country.

I beg to remain,

Respected Sir,

Your most obedient servant.

P r e s - i d e n t.

Kunchitigara Sangha, Mysore.

M y s o r e.

19th June 1930

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ಸ್ಥಾಪನೆ ೧೯೨೮.

ಕುಂಚಿಟಿಗರ ಸಂಘ, ಮೈಸೂರು.

ತಾ|| 19th June ೧೯ 30

OFFICE OF THE SECOND MEMBER OF COUNCIL
23 MAY 1930
No. 9431

GENERAL MISCELLANEOUS BRANCH
25 JUNE 1930

To

Raja Mantra Pravina C.S.Balasundram Iyer, Esq., B.A.,
Member of Council,
MYSORE. (Camp)

Respected Sir,

The Kunchitigars are an ancient Community. They mostly live in villages. There are only very few of them in the cities of Mysore and Bangalore.

In villages their principle occupation is agriculture and in the Cities, Commerce and contract.

In villages, following agriculture or Vokkalavaritti, they call themselves Vokkaligaru. In Cities, they call themselves Kunchitigars.

In the year 1921, the Kunchitigars were enumerated as being only 13 thousand. This denotes the number in Cities only. All others living in villages were included among vokkaligars.

In the year 1921, the Kunchitigars were enumerated separately. In the Government order Nos 1513-1712 C.R.B. 28-1 dated 17-8-1928 it was directed that for purposes of statistics to be furnished to the Central Recruitment Board in the half-yearly "C" statement and other returns, the figures relating to Kunchitigars be includedin future

future under the head "Other caste hindus" instead of under "Vokkaligars" as heretofore.

Still later in the Government Order No.D.5435-37 Edn. 466-28-2 dated 26th November 1928, it was stated that the Kunchitigara Community should be separately mentioned in the Schedule of Community eligible for Backward Class Scholarships.

The latest Government Order in the matter, No. D. 7135-56 Edn. 466-28-4 dated 11-1-1930 stated that in the distribution of Backward Scholarships they should be awarded to each community in proportion to its population.

It is now evident that facilities for Education, Election, Nomination and recruitment, should be claimed only in proportion to the actual strength of each community.

In the Census report of 1891 published under the authority of the Government of Mysore, (vide page 210 table XVI Part II. Mysore), the Kunchitigars are enumerated as 84,434. Since then the population of the State has increased by about 15 to 18 per cent. Such being the case, the total strength of the Kunchitigars has come down from 84,434 to 13,000 during 1921. There can be no special reason for the loss in strength of the Kunchitigars population.

These men are occupied in healthy professions, namely, Agriculture and commerce. Their social habits are conducive to health and prosperity. They are on the whole a hard working lot with clean habits. It is as such, that the growth in their numbers by the year 1921 must have been much bigger than the state average. But according to the figure of 1921, their loss is about 80 per cent. of what it was during 1891.

The reason is not far to seek. The major portion of the population live in villages. Their occupation being Agriculture, they call themselves Vokkaligars. For matter of that, it is so with many other com-

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communities living in vullages, and following agriculture as their profession. The Lingayets, Kurubars and a host of other people in villages invariably call theselbes Vokkaligas, meaning people who follow Vokkalavaritti.

It is now clear, that there is no caste or religion by name Vokkaligaru anywhere in the world. At ~~least~~ best, the term only denotes the name of a profession. It is in this sense, villagers irrespective of caste or community they belong to, call themselves ' Vokkaligas . But, in view of the recent events happening, the term Vokkaliga seems to suggest to Government, the name of a particular caste or religion. This is far from ~~it.~~ truth

Your honour's kind attention is invited to page 210 of Part 11 of the Mysore Census Report of 1891. In Table XVI wherein Census is taken according to traditional occupation, under the heading "Vokkaligas or agriculturists or cultivators," there have been stated 38 religions sects, among whom, your Honour finds Hindus, Jains, Lingayets, Kunchitigars and even a few Brahmins. According to Sectwar, Reddies, Lingauets, Kinchigars and a host of other communities occupy the major portion of the population. So, the term " Vokkaliga" denotes the common name of all people of all sects or communities following agriculture as the common occupation. As now in vogue (due to various cases) it is a hetrigenous body which is beyond all possible doubt.

What we pray for is, that as has already been stated the Government have ~~communicated~~ enumerated Kunchitigars as a separate community. They have further stated that é

stated that such Community's rights & facilities for education, representation and recruitment, depend upon its numerical strength. The Kunchigars therefore pray that to stand as a community saving its fair name reputation and individuality, the real strength of the actually existing population of the Kunchigars in the province should be known.

The Government have ordered that Census should be taken throughout the province during 1931. That is the only occasion when the strength of our population throughout the Province can be known.

As has already been stated, the major portion of our people who live in villages call themselves Vokkaligas. It is, therefore, prayed that as was done during the year 1891, the Government will kindly be pleased to issue circulars to all people engaged in Census taking, that the village population must first be enquired what kind of Vokkaligars, they are, and then the castewar Census should be noted as such. Otherwise, we are afraid that our ancient community will totally disappear in Government Records and in the Society as being a very negligible factor and we will thus be deprived of all our rights and privileges as faithful citizens of the country.

I beg to remain,

Respected Sir,

Your most obedient servant,

President,

Kunchitigara Sangha, Mysore.

Mysore.

Dated 19th June 1930

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ಕುಂಚಿಟಿಗರ ಸಂಘ, ಮೈಸೂರು.

ತಾ|| 19th June ೧೯30. .

To

Rajakarya Prasakta M.N. Krishna Rao, Esq., B.A.,

Member of Council,

Mysore, (Camp).

Respected Sir,

The Kunchitigare are an ancient community. They mostly live in villages. There are only very few of them in the cities of Mysore and Bangalore.

In villages their principle occupation is agriculture and in cities, commerce and contract.

In villages following agriculture or vokkalavritti, they call themselves Vokkaligaru. In cities, they call themselves Kunchitigars.

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Still later in the Government Order No. D. 5435-37 Edn.466-28-2 dated 26th November 1928, it was stated that the Kunchigara Community should be separately mentioned in the Schedule of communities eligible for Backward-

Class Scholarships.

The latest Government Orderin thematter, No.D. 7135-56 Edn. 466-28-4 dated11-1-1930 stated that in the distribution of Backward Class Scholarships, they should be awarded to each community in proportion to its population.

It is now evident that facilities for education, election, nomination, and Recruitment, sould be claimedonly in proportion to the actual strength of e -each community

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These men are occupied in healthy professions, Viz., Agriculture and Commerce. Their social habits are conducive to health and prosperity. They are on th whole a hard working lot wit clean habits. It is as such, that the growth in their number by the year 1921 must h..e been much bigger than the State average. But according to the figure of 1921, their loss is about 80% of what it was during 1891.

The reason is not far to seek. The major portion of the population live in villages. Their occupation being agriculture, they call themselves Vokkaligas. For matter of that, it is so with many other communities living in villages, and following agriculture as their profession. The Lingayets Kurubars and a host of other people in villages invariably call themselves Vokkaligas, meaning people who follow Vokkalavritti.

It is now clear that there is no caste or religion by name Vokkaligaru anywhere in the world. At least, the term only denotes the name of a profession. It is in this sense, villagers irrespective of caste or community they belong to, call themselves 'Vokkaligas(. But, in view of the recent

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events happening, the term Vokkaliga seems to suggest to Government, thename o f a particular caste or religion. This is farr from it.

Your Honour's kind attention is invited to page 210 of Part II of the Mysore Census Report of 1891. In Table XVI wherein Census is taken according to traditional occupation under the heading Vokkaligas or agriculturists or cultivators, there have been stated 38 religions sects, and among whom, Your Honour find Hindus, Jains, Lingayets and even a few Brahmins. Accorling to sectwar, Reddis, Lingayets, Kunchigars and a host of other communities occupy the major portion of the population. So, the term "Vokkaliga" denotes the common name of all people of all sects or communities following agriculture as the common occupation. As now in vague(due to various cases) it is a hetrogenous body which is beyond all possible doubt.

What we pray for it, that as has already been stated the Government have communicated Kunchigars as a separate community. They have further stated that each Community's rights to facilities for education, representation and recruitment, depend upon its numerical strength. The Kunchgas therefore pray that to stand as a community saving its fair name reputation and individuality the real strength of the actually existing population of the Kunchigars in the province should be known.

The Government have ordered that Census should be taken throughout the Province during 1931. That is the only occasion when the strength of our population throughout the Province can be known.

As has already been stated, the major portion of our people who live in villages call themselves Vokkaligas. It is, therefore, prayed tnat as was done, during 1891, the Government will kindly be pleased to issue circulars to

to all people engaged in Census taking, that the village population must first be enguired what kind of Vokkaligars, they are, and then the castewar Census should be noted as such. Otherwise, we are afraid, that our ancient community will totally disappear in Government records and in the Society as being a very negligible factor and we will thus be deprived of all our rights and privileges as faithful citizens of the Country.

I beg to remain,

Respected Sir,

Your most obedient servant.

P r e s i d e n t.

Kunchitigara Sangha, Mysore.

Mysore.

19th June 1930.

Pet. No. 2326

OFFICE OF THE DEWAN OF MYSORE,

Bangalore, dated 24 : 6 : *1930.*

The accompanying petition addressed to the Dewan is forwarded, with compliments, to the Chief Secretary to Government,

CHIEF SECRETARY, 30 JUNE 1930

GENERAL MISCELLANEOUS DEPTT. 1 JULY 1930

By Order,

Private Secretary to the Dewan.

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ಸ್ಥಾಪನೆ ೧೯೨೮.

ಕುಂಚಿಟಿಗರ ಸಂಘ, ಮೈಸೂರು.

ತಾ|| 19th June ೧೯30.

To

Amin-ul-Mulk Sir Mirza M. Ismail,Kt., B.A. O.B.E. &c.,
Dewan Sahib of Mysore,
Mysore. (Camp)

OFFICE OF THE DEWAN OF MYSORE.
Date of Receipt 21.6.30
Petn. Regr. No. 2325

Respected Sir,

The Kunchitigars are an ancient Community They mostly live in villages. There are only very few of them in the cities of Mysore and Bangalore.

In villages their principle occupation is agriculture and in the Cities, Commerce and contract.

In villages, following agriculture or Vokkalagritti, they call themselves Vokkaligaru. In Cities, they call themselves Kunchitigars.

In the year 1921, ~~when~~ the Kunchitigars were enumerated as being only 13 thousand. This denotes the number in Cities only. All others living in villages were included among Vokkaligars.

In the year 1921, the Kunchitigars were enumbrated separately. In the Government Order No.1513-1712 C.R.B. 28-1 dated 17-8-1928 it was directed that for purposes of statistics to be furnished to the Central Recruitment Board in the half-yearly "C" statement and other returns, the figures relating to Kunchitigars be included in future

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future under the head "Other caste hindus" instead of under "Vokkaligars" as heretofore.

Still later in the Government Order No.D.5435-37 Edn. 466-28-2 dated 26th November 1928, it was stated that the Kunchitigara Community should be separately mentioned in the Schedule of Community eligible for Backward Class Scholarships.

The latest Government order in the matter, No. D. 7135-56 Edn.466-2 dated 11-1-1930 stated that in the distribution of Backward Scholarships they should be awarded to each community in proportion to its population.

It is now evident that facilities for Education, Election, Nomination and recruitment, should be claimed only in proportion to the actual strength of each community.

In the Census report of 1891 published under the authority of the Government of Mysore, (vide page 210 table XVI Part II. Mysore), the Kunchitigars are enumerated as 84,434. Since then the population of the State has increased by about 15 to 18 per cent. Such being the case, the total strength of the Kunchitigars has come down from 84,434 to 13,000 during 1921. There can be no special reason for the loss in strength of the Kunchitigars Population.

These men are occupied in healthy professions, namely, Agriculture and commerce. Their social habits are conducive to health and prosperity

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prosperity. They are on the whole in a hard working lot with clean habits. It is as such, that the growth in their numbers by the year 1921 must have been much bigger than the state average. But according to the figure of 1921, their loss is about 80 per cent. of what it was during 1891.

The reason is not far to seek. The major portion of the population live in villages. Their occupation being Agriculture, they call themselves Vokkaligars. For matter of that, it is so with many other communities living in villages, and following agriculture as their profession. The Lingayets,Kurubars and a host of other people in villages invariably call themselves Vokkaligas, meaning people who follow Vokkalavritti.

It is now clear, that there is no caste or religion by name Vokkaligaru anywhere in the world. At least, the term only denotes the name of a profession. It is in this sense, villagers irrespective of caste or community they belong to, call themselves 'Vokkaligas'. But, in view of the recent events happening, the term Vokkaliga seems to suggest to Government, the name of a particular caste or religion. This is far from it.

Your honour's kind attention is invited to page 210 of Part II of the Mysore Census Report of 1891. In Table XVI wherein Census is taken according to traditional occupation, under the heading Vokkaligas or agriculturists or cultivators, there have been stated 38 religions sects, among whom, your Honour finds Hindus, Jains, Lingayets, Kunchitigars

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and even a few Brahmins. According to Sectwar, Reddis, Lingauets, Kinchigars and a host of other communities occupy the major portion of the population. So, the term "Vokkaliga" denotes the common name of all people of all sects or communities following agriculture as the common occupation. As now in vague (due to various cases) it is a hetrogenous body which is beyond all possible doubt.

What we pray for is, that as has already been stated the Government have ~~communicated~~ enumerated Kunchitigars as a separate community. They have further stated that each Community's rights to facilities for education, representation and recruitment, depend upon its numerical strength. The Kinchigars therefore pray that to stand as a community saving its fair name reputation and individuality, the real strength of the actually existing population of the Kunchigars in the province should be known.

The Government have ordered that Census should be taken throughout the province during 1931. That is the only occasion when the strength of our population throughout the Province can be known.

As has already been stated, the major portion of our people who live in villages call themselves Vokkaligas. It is, therefore, prayed that as was done during the year 1891, the Government will kindly be pleased to issue circulars to all people engaged in Census taking, that the village population must first be enquired what kind of Vokkaligars, they are, and then the castewar Census should be noted as such. Otherwise, we are afraid that our ancient community will totally disappear in Government Records

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Records and in the Sciety as being a very negligible factor and we will thus be deprived of all our rights and privileges as faithful citizens of the country.

I beg to remain,

Respected Sir,

Your most obedient servant,

PRESIDENT,

Kunchitigara Sangha, Mysore.

Mysore.

Dated 19th June 1930.

General and Revenue Secretariat | File No. of 193

Serial No.

Sub D.

This is the fourth petition on the same subject from the Pd. Kancheepuram Sangha. Vide D. No. 7787 & 7802 - dated 22/6. The return of the lists owns may be awaited & this file linked with the connected D.O. to remain -

for perusal

Yes Sd 20/10

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Ex

Note—Contn. Sheet

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Cens. I/-29
Sl. 4

M. Venkatesa Iyengar, Esq., M.A.,
Census Superintendent in Mysore,
Bangalore

With reference to the Endorsement dated 25th February 1930, issued by you to the President and the Secretaries of the Kunchitigara Sangha, Mysore, I am directed to enquire whether you have taken or propose to take any further action in the matter of issuing instructions to the enumerators regarding the Kunchitigar community. Copy of a petition since received from the President of the Sangha is enclosed for your information.

I have the honour to be,
Sir,
Your most obedient servant,

For Chief Secretary to Government.

33

To

The Census Superintendent in Mysore.

Sir,

I am directed to state that in your Endorsement No. ~~dated 25th February 1930~~ to the President and the Secretary of the Kunchigara Sangha, Mysore, you proposed to consider the prayer of the Kunchitigar community regarding the enumeration of that community in connection with the issue of instructions to enumerators. I am to enquire whether you have taken or proposed to take any further action in the matter. Copy of petition received from the President of the Sangha is enclosed for your info.

I have etc.,

for Chief Secretary to Government.

P.H.

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Census-11-29-5

No. 320 730-31
6.8.30

OFFICE OF THE CENSUS SUPERINTENDENT IN MYSORE,
RACE VIEW, HIGH GROUND.

Bangalore, dated..... 5th August.... *1930*..
5th

FROM

M. VENKATESA IYENGAR, ESQ., M.A.,
CENSUS SUPERINTENDENT IN MYSORE,
BANGALORE.

GENERAL MISCELLANEOUS BRANCH
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7 AUG.

To

N. MADHAVA RAO, ESQ., B.A., B.L.,
Chief Secretary to the Government of His Highness
the Maharaja of Mysore, Bangalore.

CHIEF SECRETARY,
6 AUG. 1930

SIR,

With reference to your letter No.G.165/Census 11-29 dated the 5th July 1930 enquiring whether I am issuing any instructions to Enumerators regarding the enumeration of Kunchitiga community, I have the honour to invite attention to para 8 of the instructions proposed to be issued to enumerators for filling up the Census Schedule forwarded with my letter D.O.No. 123 dated the 5th August 1930. That para contains a sentence stating specifically that persons returning themselves as "Kunchitiga" should not be entered as "Vokkaliga". This seems to meet the needs of the case. While no enumerator should enter as "Vokkaliga" a person who returns himself as "Kunchitiga", the responsibility for stating whether he is a Kunchitiga or Vokkaliga is best left to the person enumerated. It is obviously impossible as it is also undesirable for the Enumeration Staff to ask, in every case where a person calls himself "Vokkaliga", whether he is really a Vokkaliga or Kunchitiga

I have the honour to be,

Sir,

Your most obedient servant,

M. Venkatesaiyengar

CENSUS SUPERINTENDENT.